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author's theory. He finds, for instance, that the *Aleph* lines number 38, the *Beth* 39, the *Gimel* 12, the *Daleth* 6, the *He* 15, the *Waw* none at all, the *Zayin* 5, the *Qoph* 5, and the *Samekh* only 1. The great diversity in the number of lines found under the different letters does not uphold the theory of the author. Again, when we test this arrangement by the thought of the proverbs thus thrown together, we fail to find sufficient evidence for an original, mechanical alphabetical arrangement.—IRA M. PRICE.

Le Saint-Sépulcre depuis l'origine jusqu'à nos jours et les Croisés du Maine: essai historique. Par A. Legendre, professeur d'archéologie biblique et d'Hébreu à l'Université catholique de l'Ouest. Avec photographies, plans et gravures. (Le Mans: Imprimerie Librairie Leguicheux et Cie., 1898; pp. 116.) The author gives a connected historical sketch to show that the traditional holy places are incontestably authentic.

He enlarges particularly upon the time of the crusades, introducing at length a notable list of Mayenne names of crusaders; in part the more completely to fill out his outline, in part also for patriotic and local reasons. He thus writes primarily for his countrymen and neighbors, though of course for true Catholics everywhere.

The effort is didactic, never apologetic. No other possible site is even suggested. It is taken for granted that the question is forever settled. At the same time the book shows scholarly care coupled with much religious earnestness, and is therefore readable. The underlying desire is to awaken added reverence for the holy places of the church, and secondarily to revive honorable ancestral distinctions. This endeavor to assure to prominent family names the glory of a great ancestry is found in much other recent French historical literature.

From the Protestant point of view the site of the holy sepulcher and of Calvary is still unsettled. And yet controversy has largely ceased, and in its place has come a patient waiting for light through further excavation. The supposed identification of the remains of the lost Second Wall has induced many Protestants to accept the traditional site. A most noteworthy example is the distinguished Baurath C. Schick, of the Deutsche Palaestina-Verein. For thirty-seven years in the midst of persistent archæological inquiry, chiefly in Jerusalem itself, he held steadily to another site; then, compelled by later discoveries which in his view located more exactly the basilica of Constantine, he adopted the traditional view.

It is possible that an exact and complete identification, sufficient to convince all branches of the Christian church, will never be attained. But that possibility seems nearer today than ever before, and it is quite decidedly one of the possibilities of Protestantism that the Roman Catholic ecclesiastical traditions of the holy sepulcher and of Calvary may become at last a catholic standard for us all.—CHARLES C. STEARNS.

Two Years in Palestine and Syria. By Margaret Thomas, author of *A Scamper through Spain and Tangier*, *A Hero of the Workshop*, etc., etc. With sixteen illustrations reproduced in colors in facsimile of the original paintings by the author. (London: John C. Nimmo; New York: Charles Scribner's Sons, 1900; pp. xiv + 343; \$5.) In this beautifully printed book Miss Thomas has given a series of interesting impressions of Palestine gathered during a considerable stay in the country. The book is enriched with sixteen illustrations reproduced in colors in facsimile from her own paintings. Its chief value lies in the fact that in her long residence in the country Miss Thomas, with artistic tastes and a keen eye for that which is characteristic, has seen things which the ordinary traveler does not see. The book is good reading, and gives one a very vivid impression of the life of the country. It makes no pretensions to any great scholarship, and in fact its archæological information is very limited.—SHAILER MATHEWS.

The First Three Gospels in Greek, arranged in parallel columns, by Colin Campbell, D.D.; second edition, revised (London: Williams & Norgate, 1899; pp. xv + 233; 5s.), has some advantages over other books of its class (Huck, Heineke, Wright, Veit) and narrowly escapes being the best. By dint of much repetition of sections the material of each gospel appears continuously (if bracketed passages are omitted). Spacing of lines facilitates verbal comparison. On the whole, however, we prefer Huck and still look for something better.—*The Special Characteristics of the Four Gospels.* By Herbert Mortimer Luckock, D.D., Dean of Lichfield. (New York and London: Longmans, Green & Co., 1900; pp. xvi + 278; \$1.75.) A pleasantly written book expanded from a series of lectures to clergymen, containing much that is familiar to all students of the gospels, some things that are fanciful and far-fetched, and some that are, if not exactly new, freshly and interestingly put. The author has an interest in the question which gospel should be represented by the man, which by the